/126 cont./

616 Taxata, in contrast, although there are numerous Tuanta wives,
[55] the greatest number of households are made up of individuals from the same section but with different names. I was able to establish that in a few cases within the same section a husband and wife had the same name. Since on these two occasions it was a question of patronymics without equivalents in another sector, one may conclude that the spouses were somehow related to each other; I do not know how.

591 Filiation is rigorously paternal. The wife during her first
[611] year of marriage lives with her husband's parents. After one or two children are born the couple builds a hut for themselves beside that of the husband's parents. This rule is not absolute for there
● 428 are huts belonging to households without children. I gathered some information on inheritance law that is unfortunately vague and of which the accuracy is suspect. In case of the husband's death, if the wife has no children her husband's property passes into the hands of her father (he becomes custodian of it?). If she has a
[556] child her husband's possessions are left to her, and in a case where the child is still small, "another family" takes care of the sheep, i.e. of the pre-eminent part of a Čipaya's fortune. One Čipaya man told me that, orphaned at an early age, he was raised by a woman of his "moiety." His father's flock passed into the hands of his brother, who gave him his share when he was old enough to go himself to herd his sheep.

Kinship terms.

601 Although the nomenclature of the kinship terms teaches us nothing /127/ about the former organization of the Čipaya, I am recording them in any case to relieve my conscience:

grandfather	mastñil'a, Čaukal'a
grandmother	mā-tĩl'a
father	hep
mother	mā
father's brother (oldest)	čax-hep
father's brother (second)	taipir-tata